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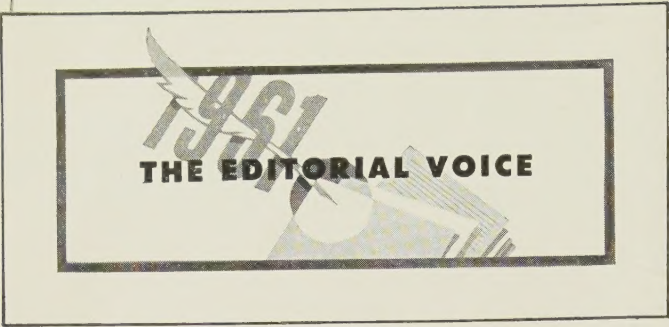
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Can the Church Be Revived Through Witnessing?

By Rev. W. Robert Willoughby

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THE EDITORIAL VOICE

THE LORDSHIP OF THE MAN JESUS IS BASIC

As I have intimated before on these pages, we are under constant temptation these days to substitute another Christ for the Christ of the New Testament. The whole drift of modern religion is toward such a substitution.

To avoid this we must hold steadfastly to the concept of Christ as set forth so clearly and plainly in the Scriptures of truth. Though an angel from heaven should preach anything less than the Christ of the apostles let him be forthrightly and fearlessly rejected.

The mighty, revolutionary message of the Early Church was that a man named Jesus who had been crucified was now raised from the dead and exalted to the right hand of God. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Less than three hundred years after Pentecost the hard-pressed defenders of the faith drew up a manifesto condensing those teachings of the New Testament having to do with the nature of Christ. This manifesto declares that Christ is "God of the substance of His Father, begotten before all ages: Man of the substance of His mother, born in the world: perfect God and perfect Man, of a reasonable soul and human flesh subsisting: Equal to His Father, as touching His Godhead: less than the Father, as touching His manhood. Who, although He be God and man, yet He is not two, but one Christ. One, not by conversion of the Godhead into flesh, but by the taking of the manhood into God. One altogether, not by the confusion of substance, but by the unity of Person. For as the reasonable soul and flesh is one man, so God and man is one Christ."

Even among those who acknowledge the deity of Christ there is often a failure to recognize His manhood. We are quick to assert that when He walked the earth He was *God with men*, but we overlook a truth equally as important, that where He sits now on His mediatorial throne He is *Man with God*.

The teaching of the New Testament is that now, at this very moment, there is a Man in heaven appearing in the presence of God for us. He is as certainly a man as was Adam or Moses or Paul. He is a man glorified, but His glorification did not dehumanize Him. Today He is a real man, of the race of mankind, bearing our lineaments and dimensions, a visible and audible man whom any other man would recognize instantly as one of us.

But more than this, He is heir of all things, Lord of all worlds, Head of the church and the First-born of the new creation. He is the way to God, the life of the believer, the hope of Israel and the high priest of every true worshiper. He holds the keys of death and hell and stands as advocate and surety for everyone who believes on Him in truth.

This is not all that can be said about Him, for were all said that might be said I suppose the world itself could not contain the books that should be written. But this in brief is the Christ we preach to sinners as their only escape from the wrath to come. With Him rest the noblest hopes and dreams of men. All the longings for immortality that rise and swell in the human breast will be fulfilled in Him or they will never know fulfillment. There is no other way (John 14:6).

Salvation comes not by "accepting the finished work" or "deciding for Christ." It comes by believing on the Lord Jesus Christ, the whole, living, victorious Lord who, as God and man, fought our fight and won it; accepted our debt as His own and paid it, took our sins and died under them and rose again to set us free. This is the true Christ, and nothing less will do.

But something less is among us, nevertheless, and we do well to identify it so that we may repudiate it. That something is a poetic fiction, a product of the romantic imagination and maudlin religious fancy. It is a Jesus, gentle, dreamy, shy, sweet and feminine, almost effeminate, and marvelously adaptable to whatever society He may find Himself in. He is cooed over by women disappointed in love, patronized by pro tem celebrities and recommended by psychiatrists as a model of a well integrated personality. He is used as a means to almost any carnal end, but he is never acknowledged as Lord. These quasi Christians follow a quasi Christ. They want his help but not his interference. They will flatter him but never obey him.

The argument of the apostles is that the man Jesus has been made higher than angels, higher than Moses and Aaron, higher than any creature in earth or heaven. And this exalted position He attained *as a man*. As God He already stood infinitely above all other beings. No argument was needed to prove the transcendence of the Godhead. The apostles were not declaring the pre-eminence of God, which would have been superfluous, but of a man, which was necessary.

Those first Christians believed that Jesus of Nazareth was a man they knew, had been raised to a position of Lordship over the universe. He was still their friend, still one of them, but had left them for a while to appear in the presence of God on their behalf. And the proof of this was the presence of the Holy Spirit among them.

One cause of our moral weakness today is an inadequate Christology. We think of Christ as God but fail to conceive of Him as a man glorified. To recapture the power of the Early Church we must believe what they believed. And they believed they had a God-approved man representing them in heaven.

Witnessing does not bring revival

. . . it follows it.

The witness of a dead church

is useless

Can the Church Be Revived Through Witnessing?

By REV. W. ROBERT WILLOUGHBY

THE church these days is constantly being admonished to "get out and witness." When the preacher stands before his congregation he tells them to "go out and bring the people in . . . go out and reach the lost." The early Christians who went everywhere preaching the gospel are used as a pattern and example of what we should be doing today.

We are reminded that Communists, Mormons, Jehovah's Witnesses and Catholics are knocking on doors, reaching men by the thousands, while the church is "doing nothing for the cause of the Lord."

To help things along seminars on evangelism are held, personal evangelism courses are frequently conducted so that Christians will be ready and able to lead a man or woman to Christ. To further ease our guilty consciences a few feeble jaunts are made into the community by canvassers armed with gospel tracts. And so the people are "reached."

Without first seeking to explain the facts, let them be plainly stated: (1) It is generally true that there is much plugging and promoting and pleading for the church to be out reaching the lost. (2) The church nods the head to the truth that they should be witnessing. (3) In spite of this, the church does not witness as it should.

An examination of the Book of the Acts and the New Testament Epistles reveals an astonishing truth, viz., *New Testament witnessing was spontaneous*. Jesus was such a reality to the primitive church that they joyfully witnessed to Him wherever they went.

This thesis is very different from the one currently circulating in the church. No amount of scolding, beating, threatening, urging or "inspiring" can make the church witness. But a sight of Jesus can and will. Seeing Him, men will tell what they are seeing.

The people of the New Testament church bore witness to Christ. The Book of Acts records some of their powerful sermons (chapters 2, 3, 7). In chapters 8, 11 and 13 there are instances of personal evangelism. The first letter to the Thessalonians indicates something of the witnessing of these Macedonian Christians (1: 6-8).

As one reads the Acts and the Epistles, however, one notices the absence of "plugs" for witnessing. Exhortations there are, but always toward *being* rather than *doing*. The practical section of Romans demonstrates this truth. The corrective Corinthian Epistles contain no section on "the evil of not witnessing." The Book of Galatians deals with the subject of righteousness apart from the deeds of the Law. The great Prison Epistles exhort the believers to appropriate their heritage in Christ, and Paul exhorts Timothy to do the work of an evangelist and to preach the Word.

Why did the New Testament church witness? Certainly not because they were badgered into it; not because they felt under pressure to testify. It was, quite simply, *because they were in the Presence of*

the living Christ. They were enjoying Him, and His Presence was power, joy, boldness, incentive and purpose. Witness was one of the inevitable results of abiding in the Presence. One hears Peter telling the rulers of the temple, "We cannot but speak the things which we have seen and heard."

If this be so, what shall we do? To fail to witness is sin. But what is generally done is both ineffective and unscriptural. The Presence has been lost. It does little good, if not actual harm, therefore, to admonish a man to witness when he is not enjoying the Presence. Christ Himself recognized this and commanded His disciples not to enter their ministry until they were enjoying the Presence (Acts 1:4, 8).

First show the man the way to the Presence and let him be enjoying and resting in Christ the Lord, and you will discover the man doing the will of God in witness. For the Presence of the Person of Christ persuades the man of the truth of the gospel; the Presence is the power and desire to witness. Christ is living in the man and doing His work, in His way, through the servant.

A company of East African Christians had grown cold and had lost their love for lost men and their zeal in witnessing. An evangelist visited the church and, seeing their cold condition, urged them to get out and witness. "Little wonder you are cold," he said, "when the township next to you is completely pagan and you are doing nothing to reach them." One godly leader in the congregation recognized immediately the fallacy of this and said before them all, "It



Mr. Willoughby is the pastor of the Alliance church in Unionville, Ont., Canada.

is true that we are cold and without zeal. We have been acknowledging this to God and have been repenting. But we are not going to start striving to do this or that to bring the blessing back, not even street preaching. Having repented, we are going to rest as sinners under the blood of Jesus until God is pleased to meet us again."

God soon met them and the Spirit began to work again amongst them. Their cups were so full that when they went to that pagan township to make their purchases they could not but witness of Jesus to those they met.

What is the way to the enjoyment of the Presence of Jesus? He is here; He awaits recognition. He is discovered in repentance and brokenness. An honest confession of sin in all its forms, especially the self sins; a constant admission of worthlessness, nothingness, an inability to do the work of God; a continual admission of the need of Jesus' cleansing blood and a constant rest in Him—these clear the mist and make way for the recognition and enjoyment of the Presence.

No halfway repentance, however, will suffice. The total breaking, bending, death of "I"—my rights, my ambitions, my righteousness, my good-

News from Laos

We are happy to report that Rev. J. Walton Whipple, chairman of our Laos Mission, returned to Vientiane on December 19. The missionaries there had been forced to go to Thailand on December 15 because of the intensive fighting in the city. The ladies (Mrs. Whipple and Miss Sally Holmes) would return as soon as conditions permit.



ness; the admission of the horrible wretchedness of my self—resentful, irritable, envious, worried, hard, unyielding, shy, self-conscious and reserved—real repentance, is necessary. And this not a once-done, never-to-be-repeated recognition, but a lifetime attitude toward self.

Repentance assures forgiveness and cleansing; the fullness of Jesus by His Spirit is the result, and His fullness remains as self is constantly crucified.

The Person now living in the man is able to do His work, using the man as He wills. The man is no longer under the pressure of self-effort to witness. He is enjoying the Lord Jesus and in that enjoyment and blessing God does what the man would not imagine possible. The man worships the Lord, and what He desires to be done gets done through His own indwelling. ♦ ♦ ♦

Quotes from Our Contemporaries

Submission is the key to Christian usefulness, according to ARTHUR L. PETERS in *Biblical Research Monthly*:

"What things are involved with this business of being a Christian servant of the Lord? The first is submission—submitting totally and completely to the will of God. . . . In the Book of Ephesians, Paul calls himself 'the prisoner of the Lord Jesus Christ.' When he traveled, he traveled for the Lord; when he preached, he preached for the Lord; when he wrote, he wrote for the Lord; even when he led a soul to Christ, he did it for the Lord. He literally was a prisoner or slave of the Lord, but in perfect willingness."

In *Herald of His Coming* H. W. HODGE emphasizes prayer:

"Men who have made an impact on their generation for God have been men who were early and late on their knees."

Writing on the subject of the "blessed hope," SUMNER OSBORNE says in *The Sunday School Times*:

"It is to be feared that many today, who still hold sound doctrine as to the Second Coming have lost the freshness of expectation and joy that once they knew of soon meeting Christ in the air."

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God's Glory and Goodness

Infinite God! Thou great, unrivaled One!
Whose light eclipses that of yonder sun;
Compared with Thine, how dim his beauty seems,
How quenched the radiance of his golden beams!

O God! Thy creatures in one strain agree;
All, in all times and places, speak of Thee,
Even I, with trembling heart and stammering tongue
Attempt Thy praise, and join the general song.

Thou art my bliss! the light by which I move!
In Thee, O God! dwells all that I can love.
Where'er I turn, I see Thy power and grace,
Which ever watch and bless our heedless race.

Oh! then, repeat the truth that never tires,
No God is like the God my soul desires;
He, at whose voice heaven trembles, even He,
Great as He is, knows how to stoop to me.

Vain pageantry and pomp of earth, adieu!
I have no wish, no memory for you!
Rich in God's love, I feel my noblest pride
Spring from the sense of having nought beside.

—MADAME GUYON.

Do Your Works Deny Christ?

By REV. PAUL A. KENYON

THE position in which Titus found himself, when divine destiny cast him on the island of Crete, could aptly be described in a modern setting as "a young man in a difficult pastorate."

This youthful pastor had for his parishioners a people with a very poor reputation. In fact, one of their own number, a sage of bygone days, had testified against his countrymen with strong language. He said, "The Cretians are always liars, evil beasts, lazy gluttons." Paul in his letter to Titus confirms this charge.

This man of God, knowing the inherent weaknesses of the citizenry of Crete, was fully aware of their spiritual limitations. He knew in advance the area in which their possible failure as Christians would occur, so he did not advocate that Titus be easy on his flock. "Rebuke them sharply, that they may be sound in the faith," was his word of admonition. A similar rebuke in some quarters today would not popularize the preacher. But it is not the sole aim of the prophets of God to be popular.

Pure New Testament doctrine demands the teaching that all of the sons of God become so "by grace . . . through faith." Therefore, the converts of Crete were to be reminded that their eternal salvation was not "by works of righteousness" of their own. In fact, it was emphasized they were "justified by . . . grace" (3:5, 7). Good doctrine, however, does not always produce good lives. Neither can the whole teaching of the Word of God be summarized in a sentence.

It is obviously true, both by the Biblical record and by contemporary observation, that the vast majority of professed Christians are spiritually lazy. So the apostle must bring to the younger minister's attention the fact that Christ died, not only to redeem His people from all iniquity, but to "purify unto himself a peculiar people, *zealous of good works*" (2:

*They profess
that they know God;
but in works
they deny him.*

—TITUS 1:16.

14). To find a people zealous of good works brands them as distinctive indeed.

Such good works become, in Pauline theology, a badge of the genuine. It is necessary then that he boldly categorize another segment of the professing ones. "They profess that they know God," he writes, "but in works they deny him." Word-of-mouth blasphemy is not the sole means of denying our God. There are multitudes who travel with the caravan of the orthodox toward the heavenly city whose very lives cry a loud denial of the Holy One whose name they profess. Their denial by life is as fatal as the verbal malignments of those encamped in the ranks of the liberals.

Hence, the older man was obliged to offer some mature advice to his immature brother concerning his personal deportment: "In all things shewing thyself a pattern of good works." A holy example of godly living can always be used as a challenge to both the deceived and the casual souls. Paul did not hesitate on another occasion to place his own life on display before the newly founded church of the Thessalonians as a pattern for their perfecting. To them he wrote: "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe" (1 Ep. 2:10). So his appeal for works of righteousness among the Cretes becomes one of the strongest appeals in all of his epistles. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."

And the "good works" here stated suggest nothing short of the idealistic.

Certainly the people of God do not work for their salvation, nor do their works contribute anything to God's gift of grace. All receive by faith the free gift of God. But once cleansed and regenerated, the redeemed and Spirit-filled life must inevitably produce a type of work wrought and energized by the indwelling Christ Himself. It is only works such as these that bring honor and glory to God out of any life of the saints who are saints indeed. "Herein is my Father glorified, that ye bear much fruit," is the way it was stated by Jesus. And this fruit bearing could be realized only by abiding in Him.

A sober and strictly honest evaluation of the fruit of our profession is always in order. In the later days of his own spiritual maturity Peter stated it thus: "Give diligence to make your calling and election sure." Nor was James making any suggestion of salvation by works when he wrote, "Shew me thy faith without thy works, and I will shew thee my faith by my works" (2:18). He was simply pleading for a normal manifestation of the life that God wills for all who are called by His name.

The startling number of professing Christians in the present age whose daily lives only parallel that of the average sinner who lives "having no hope, and without God in the world" should shock us to a new inquiry concerning Spirit-wrought works as the God-endorsed testimony to a transformed life. The Holy Spirit's witness within and His working through the child of God without—these are the seals certifying a life which the Lord of hosts approves. Remember the words of Jesus: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." ♦ ♦ ♦

*Have you tried to understand
that Missionary Kid
who is attending your church?
Before you decide
that MKs are hopelessly
unpredictable,
take a look at
some of the ways
you can help them.
An article written by an MK
now a senior
at the University
of Minnesota.*



NYACK MISSIONARY COLLEGE PHOTO
An MK is just like any other young person

The MK in Your Church

By DANIEL E. MARTIN

MKS—as missionaries' children are usually called—have been the subject of much worry, discussion, gossip and prayer. Too many people who want to help them don't know how. One way to find out is to ask questions. Here are some that have been asked me, because I am an MK, and some others that I have asked fellow MKs.

What can people in the home church do to help an MK adjust to life at home?

First, stop treating him like a novelty. Treat him as you would any other young person. Put him to work in the church if he is willing and qualified—not just because he is an MK. Don't keep telling him how great his parents are and how much they love him. He probably is sure of both these facts but gets the feeling that you are reproving him for not living up to the standards his parents have set. By continually reassuring him of their love you may cause him to question something he has never doubted.

Do MKs have an advantage in school?

In geography and language classes they usually do. The reason is plain. Few of their classmates have had the chance to visit the many places they have. Most MKs, having learned one or more languages besides English, find it easy to meet the language course requirements in high school and college.

When MKs first come from the field they may find themselves a little ahead of the American student in their classes. Of course there are exceptions. A friend of mine was put back a year when he came to this country. The main reason was that he had traveled with his parents during most of the school year.

When do MKs fit best into the school system at home—grade school, high school or college?

This question is of great concern to parents on the foreign field. I came home to finish the last two years of high school, but I know MKs who had to stay in the homeland for a part of grade school and all of high school. I also know a few MKs who have been able to stay on the field until they finished high school and

were ready for Bible school or college. In my observation they have made the transition to American life with less difficulty than the younger ones who had to break into the close cliques of grade or high school society. It is not hard to see why. Between high school and college there is a natural break for every young person no matter where he has gone to school. Everyone is making new acquaintances.

Should MKs be left at a boarding school or in a private home when their parents return to the field without them?

Personalities and circumstances have to be considered, and the child's viewpoint should not be ignored. Some MKs who have been left in boarding schools feel that those were the best years of their lives. Others have been miserable. Two of the miserable ones I know let this unhappiness with their situation so control their emotions that they became bitter against their parents, the mission and, in the one case, against Christianity.

The missionary who leaves his cha

children in the home of relatives or friends also has certain problems. Great care should be taken in choosing the home. It should be one in which the MK can feel he is part of the family—where there is a sound balance of discipline, love and responsibility. He has a right to expect that Christ be as highly honored as in his parent's home.

Since I was first in a boarding school and later in the home of relatives, I am able to compare these situations. I preferred the home of my uncle and aunt, and I preferred going to public high school. Public school stimulated me to study more and helped me to become more quickly adapted to the teen-age social climate.

However, lest I paint too happy a picture of the MK in the home of relatives and going to public school, let me say that I know two MKs who stayed with relatives while they attended public high school. They now are against fundamental Christianity. This may or may not have been due to their environment, but this instance leads us to another question.

Why do MKs "go bad"?

For basically the same reasons that anyone does. The MK is human and is as subject to temptations as is anyone else. Whatever an MK does, whether it is good or bad, right or wrong, his actions too often are explained, criticized or excused with the statement that "he's an MK." Anyone who violates the law of God is guilty of exercising his will against the will of God. The problem of sin in the life of an MK should be treated in the same way as it would be in another young person. It should not be excused or explained away.

What social problems trouble an MK most?

If the MK is a teen-ager when he comes from the mission field, as most MKs are, he will face basically the



Some MKs hear the call of the Lord for missionary preparation and give missionary messages while they are in training. Here are the Kennedy twins (children of Rev. and Mrs. H. L. Kennedy, Voltaic Republic, Africa); Pedro Cifuentes, a Peruvian; Genevieve Holton (her parents, Rev. and Mrs. W. H. Holton, are in Chinese work in Cambodia), and Paul King, India (son of Rev. and Mrs. L. L. King). On page 6 is Roland Bowman, son of Rev. and Mrs. F. H. Bowman, Mali, Africa.

same social problems as any other Christian teen-ager. He will have to find how to be part of teen-age society without compromising his Christian testimony. The intricacies of the American dating system will probably give the MK moments of anxiety, but dating anxieties are not peculiar to the MK alone.

The problems of social contact with other teen-agers and the driving desire to be accepted make the MK very clothes-conscious. The clothing they have had—made-over or handed down—has been good enough up to this point. Now, especially for the girls, clothes are important in determining whether or not an individual is accepted. Since an awareness of teen-age style is not developed overnight, the MK often senses this critical attitude before he realizes the reason for it. This hurts.

One MK summed up her social problems with the observation that "high school girls here are interested most in boys, clothes and hit songs. Even though an MK may know more about the world, have a broader outlook on life, a deeper understanding of people and a more mature missionary knowledge and vision, she may develop an inferiority complex until her natural desire to be one of the gang is satisfied."

What spiritual difficulties do MKs face?

Probably the greatest is that involved in determining the proper social life for a Christian. Coming from a missionary home does not mean that he is automatically more

spiritually mature than others in his age group. Often he is more shallow because the spiritual atmosphere in which he was reared did not help him develop depth of character. This is one of the reasons it is so important to find the right kind of environment for him. Since all Christians with whom the MK comes into contact are part of that environment, you all can help by showing him how you cope with the same problems he faces.

Do MKs want to become missionaries?

Not all of them, at least not by the time they reach college age. But most of the MKs I know have at one time or another said they wanted to become missionaries. Their reasons usually fall into three categories: (1) They like the land in which they grew up and want to go back. (2) They feel they should be missionaries because their parents are. (3) Having seen the need for missionaries on the field and having had a personal spiritual experience and divine call, they have a sincere passion to be instrumental in bringing others to a saving knowledge of Jesus Christ.

Usually only those with this last reason for a motivating force finally become missionaries. They are missionaries in spirit and desire before becoming missionaries in fact.

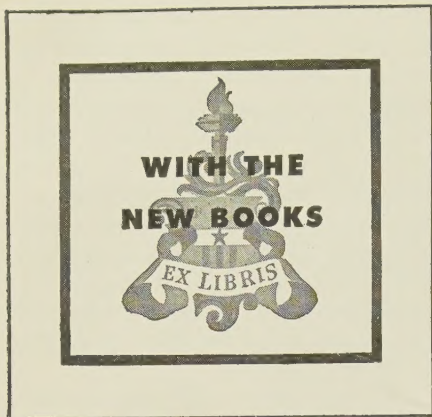
Do MKs who become missionaries go back to the field in which their parents served?

This depends on two factors: the

(Continued on page 19)

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A History of Israel, by John Bright. The Westminster Press, Philadelphia, Pa. 500 pages, \$7.50.

This impressive work is the second major book John Bright has written dealing with Biblical history. His earlier book, *The Kingdom of God*, published in 1953 (and now available as a paperback), has received wide and well-merited attention.

This new book is a careful, scholarly history of Israel, the context of an important phase of the unfolding of God's purpose in His kingdom. Most readers of *THE ALLIANCE WITNESS* will not give unqualified agreement to all that Bright says or even to his general theological orientation, but we cannot neglect the rich benefit of such scholarly resources because they do not completely mirror our own particular view of things. We can test and might even expand our perception of truth by ranging more widely than we can in the narrow and frequently rather thin plane of those with whom we share point for point theological agreement.

This work has value because it sets forth a Biblical view which combines confident faith in God the purposeful Sovereign with a care for scientific historical precision worthy of the subject and in conformity with proper standards of modern scholarship. The form of the study is clear and attractive. The maps, chronological tables and indexes are useful tools for Bible study.

The chapter on the ancient Orient before the time of Abraham furnishes some insight into a fascinating period about which archaeology now has some fairly firm information illuminating the Biblical record. This is no defensive display of archaeological apologetics, but study in these early periods and even more in the later stages demonstrates that archaeology has strengthened

ed the claims of conservative Biblical studies. In addition to reflecting current developments in archaeology, this book has value in showing the present state of Old Testament scholarship. It shows that the influence of the Wellhausen theory has not completely disappeared, but that it is being systematically discounted and revised. A review of the problems raised and the procedures followed in the study of the patriarchal period should prove instructive for evangelicals.

The correlation of Israel's history with world events contemporary to it makes the former even more significant. It seems essential to an understanding of any of the specific events to see them in proper historical perspective. However, the discernment essential to any really fruitful Old Testament study is to look forward to the fulfillment of its promise and anticipation of Christ. This is a dominant theme with Bright. "The destination of Old Testament history and theology is Christ and His gospel. It declares that Christ is the awaited and decisive intrusion of God's redemptive power into human history and the turning point of the ages, and that in Him there are given both the righteousness that fulfills the law and the sufficient fulfillment of Israel's hope in all its variegated forms. It affirms, in short, that He is the theological terminus of the history of Israel" (p. 452).

In handling a book such as this, one is disturbed and dissatisfied with allusions to a second Isaiah, Exilic Deuteronomy, and the Daniel of the Seleucid period. But this sort of reaction, which may in itself be productive of further study, will be accompanied by a sense of satisfaction that the position of a thorough scholar like Dr. Bright, who is alert to and involved in the recent movements in theological study, should confirm at so many points a historic conservative view which has outlived its liberal detractors.—JACK SHEPHERD.

Saints and Society, by Earle E. Cairns. Moody Press, Chicago, Ill. 192 pages, \$3.25.

The scope of the title of this book is limited a bit by its subtitle, "The Social Impact of Eighteenth Century English Revivals and Its Contemporary Relevance." Dr. Cairns gives something of the background of eighteenth century England and tells how Wilberforce fought slavery, how Lord Shaftesbury improved the condition of the mentally ill and worked against child labor, how the Wesleys stood for education and how many other evangelist-reformers helped to awake England's conscience. We learn how Hannah

Ball and Robert Raikes founded the Sunday schools and how the foreign mission movement grew.

None of these men could be accused of espousing a "social gospel" in the current unfavorable sense of the term. Twentieth century Christians who are well fed, well housed and well clothed—as well as well instructed in religious matters—might ponder the condemnation of James of those who would send away their hungry brothers with pious platitudes and no food. Or we might remember the many words of Jesus on sharing, lest we must one day answer, "Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?"—HELEN SIGRIST.

Books in Brief

The Heart of Pak, by May Sundell Brown. Illustrated by Doris Van Stone. Omaha Gospel Tabernacle, Omaha, Nebr. 23 pages, \$1.75, single copy.

When a missionary from Korea appealed to the Bible Meditation League for some gospel literature which would appeal to children, Dr. Don R. Falkenberg transferred the burden to Mrs. Robert S. Brown. A gifted kindergarten teacher and children's worker, Mrs. Brown wrote a story, based on the "Heart Tract" originally published in French, of a little Korean boy. More than seven and a half million copies have been distributed in the Korean language, and the story has since been translated into Spanish, Portuguese, German, Chinese, and in several Indian and African languages. It is now published as a child's story in English.

The book sets forth clearly, both by text and illustration, the condition of the sinful, unregenerate heart, and tells how the heart may be cleansed and indwelt by Christ. It is 8½" x 10½" with hard covers.

Mrs. Brown is the daughter-in-law of Dr. R. R. Brown, a missionary pastor to whom the book is dedicated. It is attractively illustrated by Mrs. Lloyce Van Stone, who has been a missionary to New Guinea. The proceeds from the sale of the story in this form will be given to the Bible Meditation League for the printing of the booklet for free distribution on the world mission fields.

Stones of Fire, by Isobel Kuhn. Moody Press, Chicago, Ill. 224 pages, \$3.50.

A missionary author sees in the converted Lisu tribespeople of China and North Thailand the beauty she has once seen in a handful of fiery opals. This is the true love story of a Lissu girl. Mrs. Kuhn is known for other books: *By Searching, In the Arena, Ascent to the Tribes*, etc.



DAVID R. ENLOW, Reporter

AT HOME

Social Security advice to clergy: The Social Security Administration has issued a booklet, *Dear Mr. Clergyman*, giving members of the clergy full information concerning the new election they may make on their 1960 personal income tax returns as to whether they want Social Security coverage. Copies are available free at all Social Security and Internal Revenue Service offices.

More Methodist Senators: With a total of nineteen members in the 87th Congress, Methodists will again outnumber members of other denominations in the United States Senate. In second place are Baptists with fifteen Senators. Episcopalians are third with fourteen and Presbyterians follow with eleven. All told, the new Senate will have eighty-seven Protestants, eleven Roman Catholics and two Jewish members.

Home board budget set: During 1961 Southern Baptists will spend \$4,425,000 to support the work of 2,034 missionaries of their Home Mission Board. These figures were released at the annual meeting of the mission board following its adoption of the new budget for work in the United States, Cuba and Panama. This exceeds the 1960 budget by a third of a million dollars.

Christ for America terminates ministry: After nearly eighteen years of evangelistic activity the Christ for America organization terminated its work on December 31. Beginning in 1941, it sponsored more than 450 united evangelistic campaigns in nearly every area of North America. In recent years the organization has emphasized visitation evangelism on the local church level and has conducted scores of training seminars. Dr. Horace Dean, founder and president, has accepted the call of his home church, Grace Chapel of Havertown, Pa., to become its assistant pastor and minister of visitation.

Canadians vote in Sunday films, sports: Despite opposition pleadings of Protestant and Roman Catholic church leaders, voters in Ontario municipal elections gave strong support to Sunday movies and sports. In Toronto 81,821 voted for Sunday movies with 45,399 voting against them. Residents in Toronto suburbs voted two-to-one in favor of Sunday sports. In all cases Sunday motion pictures must await enabling legislation from the Ontario legislature. The vote merely gave the provincial government an indication of the general feeling.

Proposed new Baptist university: With the approval of the annual District of Columbia Baptist Convention, a committee has been formed to study the possibility of launching a Baptist university in the nation's capital. Baptists from Maryland and northern Virginia will be invited to join in discussing the plans.

ABROAD

Telephone pastoral service may serve Swiss: Members of the Synod of the Reformed Church of the Canton of Zurich have adopted a resolution stressing the "desirability and possibility" of establishing a telephone pastoral service for all Switzerland. It would be patterned after "The Outstretched Hand" service begun in Geneva recently by Protestant church groups.

Minister fined for refusing to perform marriage: A court at Eskilstuna, Sweden, fined a local Lutheran pastor fifteen dollars for refusing to marry a couple because one of them was a divorced person. The prosecutor charged Rev. Ald Hardelin with "dereliction of duty" because the law says that a minister of the State Lutheran Church must not refuse to marry couples if one of them is a parishioner. The minister refused on grounds of conscience.

THE PRESS

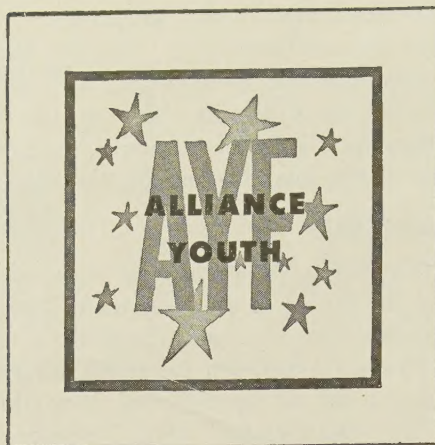
Dr. Smith's book printed in Poland: Dr. Oswald J. Smith's book *The Enduement of Power* has been published behind the Iron Curtain on Communist presses in Warsaw, Poland. Permission to print the book was secured by the Evangelical and Baptist churches. Communists, it is reported, supplied the paper for the edition which will be distributed by the twenty-eight Evangelical churches throughout Poland.

ODDITIES IN THE NEWS

Sunday school reaches "ham" radio operators: One of the most unique Sunday schools in operation—that describes an unusual program which begins in Gaffney, S. C., and reaches out into three different states. Each week a ham radio operator tunes in fellow hams in North Carolina, Tennessee and Georgia. With ten to twenty Christians of various denominations "attending," the hams join in following the standard International Sunday School outline. They open with prayer. One reads the Scripture; another, who may be hundreds of miles away, then reads the lesson. All take part in a discussion period that follows.

SIGNS OF THE TIMES

World Peace Conference mapped: Prague, Czechoslovakia, has been chosen as the site for the "All-Christian World Peace Conference," according to Prague Radio. The event is reportedly Communist-inspired, although arranged in Vienna by members of the Working Committee of the Christian Peace Conference. Prominent Protestant churchmen from East and West Europe belong to the committee.



DONALD MORELAND, Editor

Fumble Recovered

By REV. WALLACE C. MATSEN *

It was the last game of the season. The game when the coach tries to put all the "bench warmers" in.

This was the situation in which our hero, a junior linebacker, found himself. It was his first real game. At the snap of the ball, he rushed in to make himself known to the charging fullback of the opposing team, and it happened. The contact jarred the fullback and he fumbled the ball. Almost as an automatic motion, our boy picked it up and began to run. The field was clear, but he could hear the noise of someone hot in pursuit. As he picked himself up on the one-yard line he had the surprise of finding out that he had been tackled by one of his own teammates. Then came the shocking reality. He had run the wrong way.

Somehow such a situation is both pathetic and amusing. When contrasted with some of the endeavors of our modern day youth activities, we find a discouraging similarity. We have too long entertained the philosophy that to be active is enough. Activity without proper direction and known goals can be as harmful as running the wrong way on a football field.

The Word of God lays much stress on the need for constant evaluation. It encourages us to "take heed" and "examine ourselves." If there is a

need to examine our spiritual relationship then it is legitimate to call for an examination of our methods. To suppose that because our purpose is sure we need not examine our methods is to entertain "the-end-justifies-the-means" philosophy. If I am to be a credit to the kingdom as a believer, then I must be sure that I am not only active but that my activity is purposeful.

A survey taken among youth workers and young people would probably reveal that the biggest headache in the youth field is programing. A committee is called and the first question asked as an approach to planning is, "What shall we do?". A good question, but before we ask "how" we should understand "why." What is our direction? The day in which we now serve is a time when much attention has been given to youth program material. The task has become one of choosing rather than finding. The ministry to youth demands purposeful activity. This so-called "church of tomorrow" is being, to a large extent, formed today. If the ministry degenerates to purposeless, merely time-filling activity it will form a church that will demand the same in days to come.

On the other hand, if in these days of formation the coming church learns that actions and activities are not an end in themselves, then we shall have hope of a church that will

demand progress and know it. This makes the responsibility of both the youth adviser and the youth leaders one of great consequence.

So the next time you are faced with the responsibility of carrying the ball, run, but run well. Pay attention to direction. Our opening illustration has shown us that desire and activity are not enough. There is a great need for those who will give themselves to learning and studying. A need for leaders of youth who will concern themselves with the goals before them as well as the means of reaching these goals.

How would you make out as a ball carrier in your youth group?

Congresses of AYF Leaders

Four congresses for district AYF leaders were held this fall with approximately five hundred youth leaders attending. The congresses convened in the Northeastern District in Buffalo, N. Y., and Cranford, N. J., and in the Eastern District at Williamsport and Allentown, Pa.

There were special sessions for youth and adults devoted to such subjects as: "How to Use Creative Methods," "Basic Steps for the Junior AYF Adviser," "Multiplication by Contact," and others.

The congress staff was made up of more than six youth leaders, including Rev. Don Moreland, National Youth Secretary; Rev. Clifford H. Erickson, pastor and Bible teacher, Pitman, N. J., and Rev. Roy Zuck, editor of the new Youth Training Hour material published by Scripture Press Foundation, Inc.

Similar congresses have been requested by at least six other districts.

AYF Program Emphasis 1961

WINTER

January February March

"Give Youth the Truth Crusade"

SPRING

April May June

"Youth Give the Truth Crusade"

SUMMER

July August September

"Hi Neighbor Campaign"

FALL

October November December

"Won by One"

*Pastor of the Christian and Missionary Alliance Church in Norwich, Conn.

The Ivory Coast—

New Yet Still Old

By REV. VERNON D. EVANS

The new Africa emerging today certainly is not the same "dark continent" politically, economically and materially that many of us studied about in geography class years ago.

However, it is still the same dark continent as far as Christianity is concerned. The advancements in society and culture seem to have left paganism unmoved and bypassed the strongholds of Satan completely. Perhaps you have wondered how the recent events in Congo could have taken place in this twentieth century. Or why the former French colony of Guinea, where The Christian and Missionary Alliance has been working for so long, has gone over into the Communist camp. There has erupted across this continent a verisimilitude of nationalistic feeling that nothing can quell.

On August 7, 1960, the Ivory Coast joined her sister African countries in becoming an independent republic. Since it was just thirty-eight days after the Congo gained independence, many were somewhat anxious. The missionary, not willing to take anything out of the Lord's hands, forewent the natural tendency to concern himself with the question, "How much longer do I have here?" and continued to go about his work as usual. Independence day celebrations were conducted in a very good manner and any remaining anxiousness was quickly removed.

We feel that the uneventful day and subsequent quiet weeks were more than mere natural results. They were brought about by the prayers of God's people. At present, under the new African command, we could ask for nothing better as far as freedom in our work is concerned.

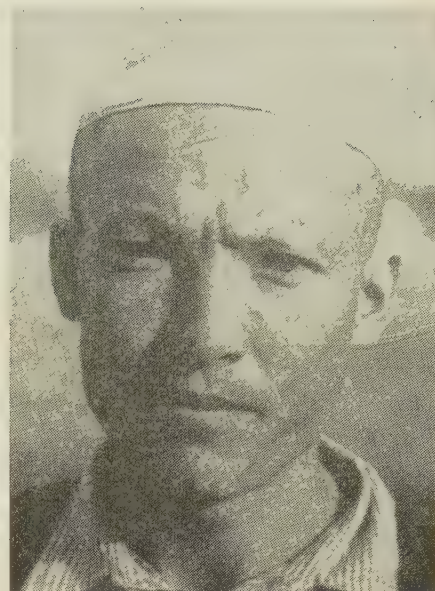
But this is a prayer request as well as an item of praise. The status quo could be drastically disrupted tomorrow. Therefore do not take the Ivory Coast off your prayer list. Pray, as never before, that during

these closing days of the age many will hear the voice of the Saviour and call upon Him while there is yet time. Continue to seek the Lord that in this country the Church of Christ will continue to advance, that houses of worship will continue to go up, that the influence of the gospel will continue to be felt throughout the length, breadth and depth of this Baouli tribe and throughout this land. Pray that Christians will draw closer to Christ, that the Lord will continue to call young men into His service—young men who are filled with the Holy Ghost and who have a burning desire to see the salvation of their fellow men. Pray for our pastors, evangelists and laymen as they minister here.

We wish we could take you from town to town and show you the many groups of believers who are following the Lord, let you hear them sing in their own tongue the old hymns of the church, let you hear them testify to what the Lord has done in their hearts and lives. We wish we could take you mile after mile deep into the bush and let you see with your own eyes what the cross of Christ has accomplished.

To be fair, however, we would have to take you just a few miles from the mission station and let you witness the heathen tribal ritual that is the only life these people know, let you see the fetish dancer, let you see people placing their faith in the powers of the witch doctor, let you peer into a fetish house and get a good look at gods made with mud, let you see the people offering a chicken to an idol, let you hear them cry out for help to these man-made gods for mercy in sickness or in the oncoming death of a loved one.

Perhaps you could not think such a thing possible at the beginning of the 1960's. But Africa is still the old, dark continent. Please do not ever take us off your prayer list.



A Nepali

A. I. GARRISON

India Conference Emphasizes Literature

"Every Christian a literate and every new literate a Christian" was the motto to the Marathi field conference emphasized at its meeting in October.

Ten million people a year are becoming literate in India. This sounds like a large number, and yet India is still only 49 per cent literate!

After we have taught our people to read, the problem remains of getting good material into their hands. Much literature in the big cities is the poorest from the West. Cheap, well-written, fully illustrated material is plentiful but contains a pernicious doctrine. Russia and China send fifty-two million rupees' worth of propaganda and other literature into India annually.

Since the opening of the Alliance bookroom in Akola last March (see ALLIANCE WITNESS 12/14/60) an average of 4,650 persons a month have visited it. Of these 98 per cent have been non-Christians. The response to the plea which appeared in THE ALLIANCE WITNESS for reading material has been most heartening. The shelves of the bookroom have been filled with books sent by friends in the United States and Canada. The fine response makes us wish we could open similar bookrooms in other large cities in our area of India.

Another feature of the conference was the series of messages from the

(Continued on page 19)



Marantha Bible School students in front of the chapel-classroom building

Although the leprous people in our field in East Thailand represent only a small percentage of our total responsibility, they were almost totally neglected until the past few years.

When a number of them were converted and showed evidence of evangelistic zeal, a Bible school to train workers from among them was established. This year there are forty-eight students studying the Scriptures in Maranatha Bible School.

God Has Done Great Things for Us

How God directed in the moving of the Bible school for leprous Thai Christians from Khon Kaen City to the village of Nong Kham in the Ban Pai district of Eastern Thailand

By REV. LEON B. GOLD

PHOTOS BY REV. CLEMENT R. DREGER

They work seriously, knowing that their future ministry among both leprous and well Thai will be more effective as they know the Word of God



IT was seven years ago that the vision of Rev. and Mrs. W. W. Kerr of a Bible school in Thailand for Christians afflicted with leprosy was realized. Since then 157 students have come to Maranatha Bible School at Khon Kaen to learn more of their Saviour and to go forth to be witnesses unto Him. The influence of Maranatha has spread to all parts of Thailand, and two former students are now in Laos—the first Christians from the Alliance area of Thailand to go as missionaries to another land.

As the Lord blessed and the school expanded during the years it became evident that the school property was too small to achieve one of the basic goals—self-support. The students are too poor to pay more than a nominal fee, but a sufficiently productive type of work would provide for complete maintenance (exclusive of initial capital costs) and thereby insure the continuance of the school even if the Mission had to leave the country, an eventuality that it seems we must face in nearly every mission field.

Various types of farming—rice, corn, fruit and vegetable—have been found to be the best for this “work



Looking from the water tower over the gardens and fields



Students, here threshing rice, are self-supporting

program." The original site, however, was too small and had no irrigation. It was impossible to achieve our goal of total self-support. In addition to this hindrance, the limits of the city of Khon Kaen were recently expanded and would include the Maranatha property. We felt certain the authorities would not be pleased with a leprosy settlement within the town boundaries.

With these matters pushing us on, and after a long search, we located new property. It was ideal. The ground was high for building; there was plenty of room for rice fields right next to a river, making irrigation easy, and it was only one mile from a highway.

But would we be able to buy the land? Seventeen owners were involved. It seemed impossible that we would be able to buy out seventeen different persons, receive government permission for the project and move the buildings to the new site in time for the school opening early in September. If only one man refused to sell, the whole matter would fall through.

How good is the God we adore! Within two months the property was ours. All seventeen owners sold at a reasonable price, the provincial governor approved the project and government officials worked overtime to speed up the slow processes of red tape. It was amazing to see things take shape as it approached time for school to start. An American well-digging company, working in the area, built a first-class deep well free of charge. The abundance

of water makes gardens possible even in the dry season. There is also enough for the villagers to carry away daily hundreds of buckets full, balanced on bamboo poles over their shoulders. Other Americans working here surveyed the property without charge and advised on soil problems and irrigation. A Christian contractor moved the buildings from the old site to the new location.

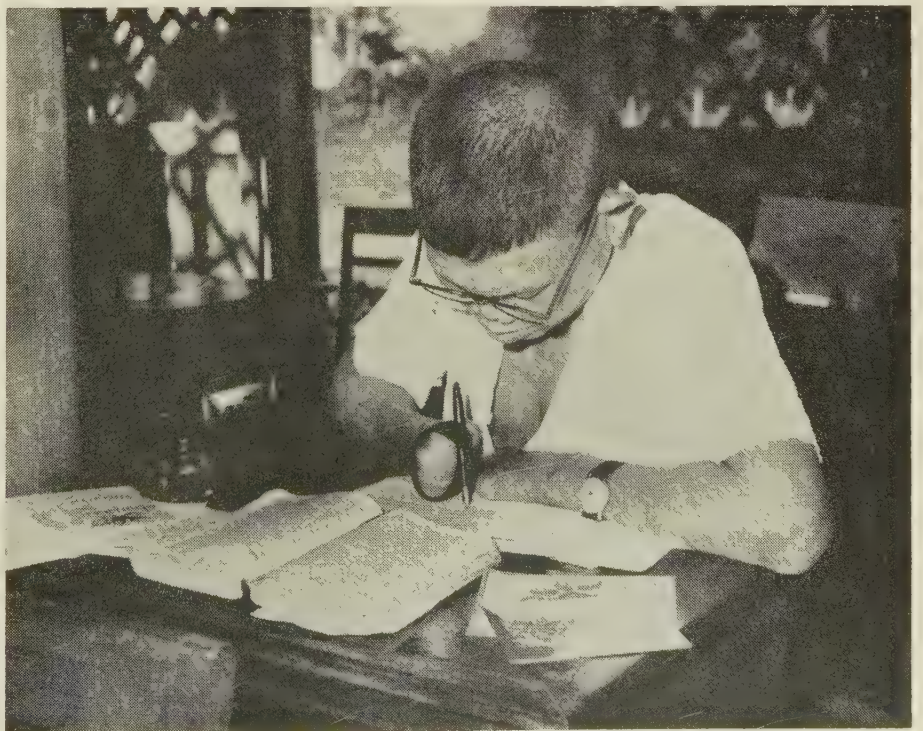
The large classroom building and one dorm were up in time for school to open on September 7. There are forty-eight students and seven chil-

dren crowded into the space that would usually take half that number, for one dorm has not been moved from Khon Kaen yet. It must be torn down, moved and reconstructed. There are as yet no faculty houses, nor is there an electric generator adequate for lighting.*

Now we are beginning to harvest about twenty-five acres of rice. The gardens provide sufficient vegetables

*Although the sale of the old property will realize twice the cost of the new land, your prayers and gifts are needed to bring this project to completion.

The handicap of the loss of fingers through leprosy is overcome. This student is using a rubber band to hold his pen while he writes his lessons.





One of the new buildings of the Vietnamese Bible school, Nhatrang, Viet Nam

for the school with enough left to sell at the Khon Kaen market.

When entering Maranatha Bible School the students agree to work four hours each day. It is required that they be Christians for at least a year and be recommended by their church leaders. This year there are three classes: the first, second and fourth years. Three missionaries and two Thai teachers comprise the faculty. The Thai teachers, Ti and Udom, are themselves graduates of Maranatha and are earnest workers.

The days are full of work, classes and study from 5:30 A. M. until 9:30 P. M., when the students are supposed to put out their tiny kerosene lights. On week ends the students witness in the villages in the area, praying at noon prayers during the following week for the persons who have shown an interest in the gospel. On a recent Sunday morning a woman came into the service and said she wished to accept Christ. She is the first fruits from the area. May she be the beginning of an abundant harvest for the Lord.

Scholastically the students follow the general average. Some are excellent and some are very slow; none have the equivalent of a full high school education. But we remember that it was "unlearned and ignorant men" (Acts 4) who changed the history of the world. Why? Because they had been with Jesus. These students with leprosy *can* be used to help build up the Church of Christ in Thailand.

May the Maranatha Bible School bring glory to our King! ♦ ♦ ♦

The Vietnamese Bible School

Through the fifty years of Alliance missionary service in Viet Nam there have been tens of thousands of men and women brought to a personal knowledge of Christ. There are now 318 church groups with a community of some 40,000 believers. In a recent twelve-month period 1,300 converts were baptized and 9,000 others were reported as having taken some steps toward Christ.

To teach these Christians and to continue the ministry of evangelism vital for the twelve million persons in Viet Nam, more national workers are needed. The Bible school at Tourane has long been outgrown, and to accommodate a student body of 300—the number necessary to provide the pastors and

preachers needed for this fruitful field—a new school is being built at Nhatrang. The first dormitory, which was ready for occupancy when the Bible school opened in September, is shown above.

The sum of \$153,236.41 has been received for the building of the Bible school (including dormitories, dining room and kitchen, chapel, faculty houses, etc.) and to help erect churches in important centers. Of this amount \$15,258.17 was received during November. To complete the program \$96,763.59 is needed.

Gifts for this purpose may be designated and sent to The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

The Growing Sunday School

(We regret that it was necessary to omit this page in our last issue. It will appear as usual in our next issue dated January 25.)

THE 1961 THEME: "Building the Church Through Extension"
How? (1) Every Christian a soulwinner. (2) Every church an evangelistic church. (3) Every district starting extension Sunday schools.

JANUARY: "Spotcast" Subscription Month

Every superintendent would like his school to be a soulwinning school. You can help your workers by subscribing to our quarterly how-to-do-it publication, *Spotcast*. This eight-page periodical can be ordered on a club subscription basis for only 40 cents (individual subscription 50 cents). Evangelism is the theme of the winter issue. Don't miss it!

For information on these programs write to the National Sunday School Office, 260 West 44th St., New York 36, N. Y.



JAMES B. HARR, Reporter

To the Fields

Rev. and Mrs. Royce F. Rexilius and children, Deborah and Robin, left December 24 for their second term in Viet Nam. They will be stationed at Vinh Long to engage in district and short term Bible school work.

Rev. and Mrs. Herbert L. Garland and children, Jeffrey and Scott, left December 28 to begin language study in Costa Rica in preparation for work in Colombia. They both have a B.S. degree in Missions from St. Paul Bible College and have worked with the Beefhide Gospel Mission in Kentucky. Mrs. Garland is a member of the Benson Alliance Church, Omaha, Nebr., and Mr. Garland is from the Alliance church in Staples, Minn.

On Furlough

Rev. and Mrs. H. LeRoy Kennedy arrived December 24 from the Upper Volta Mission, Africa. They have completed their fourth term.

The New Generation

To *Rev. and Mrs. Gordon L. Diehl*, Ivory Coast, West Africa, a daughter, Ruth Elaine, on November 16.

To *Rev. and Mrs. Roland P. Tew*, Buzzards Bay, Mass., a son, John Raymond, on November 25.

To *Rev. and Mrs. Garth W. Hunt*, Viet Nam, twin daughters, Sandra

Rev. and Mrs. H. L. Garland and sons
Colombia



Jeanne and Brenda Joyce, on December 15.

To *Mr. and Mrs. Herbert Fee*, Wamic, Ore., a son, Gerald Dale, on November 12.

To *Rev. and Mrs. C. G. Ingram*, Viet Nam, a daughter, Brenda Louise, on December 14.

With the Lord

Denyse Dorothy Richardson, infant daughter of Rev. and Mrs. Robert R. Richardson, of Quebec City, Canada, went to be with the Lord November 25.

Flood Hits Canby Camp Grounds

When Oregon's Molalla River went on a rampage last Thanksgiving Day, after a week of intermittent rain and twenty-four hours of steady downpour, it wrought considerable damage over its whole length. Among the casualties was the Alliance camp grounds at Canby, Ore. The youth chapel and two dormitories were wrecked by the highest water ever known on the Molalla.

The youth chapel, which seats 375 persons, was moved thirty feet off its foundation and two youth dormitories were floated from their bases. All but ten of the 143 buildings were hit by the flood. The main tabernacle was filled with debris, and water filled the dining room and sanitary buildings.

Mr. Henry Sweigart, custodian, and his family were evacuated by neighbors. The men later returned by boat and moved furniture where possible. The damage was estimated at approximately \$40,000.

Bethel Church Celebrates Fifty Years

Rev. Ronald J. Smith, pastor, reports that Bethel Christian and Missionary Alliance Church, Hamilton, Ohio, celebrated its golden anniversary December 4-11, 1960, with a week of special services. The guest speaker was Dr. James A. DeWeerd, formerly pastor of Cadle Tabernacle. Rev. Maurice S. Fikes, former assistant pastor at Bethel, now pastor of the Alliance Church in Elyria, Ohio, was in charge of music.

Bethel Church was founded in 1910 under the leadership of the late Dr. H. A. Dickman, who served as its pastor until 1948. Dr. Dickman, who had served the Evangelical Protestant Church previously, organized the congregation in the Assembly Room of the Butler County Courthouse. Until 1918 services were conducted in German in the morning and in English in the evening. Nineteen of the charter members are still living.

The first church property on North B Street is now the Sunday school building. In 1913 a disastrous flood in Hamilton rose six feet in the church building, ruining pews, pulpit furniture, books and a new organ. Through the diligent efforts of the pastor and the congregation the building was again ready for use within four weeks.

Dr. Dickman was succeeded by Mr. Smith, who began his ministry in Hamilton in 1948. There are active youth and junior youth groups, a women's missionary prayer band, the Men's Brotherhood, children's church and a choir.

Bethel Church has given a total of \$226,000 to missions during its fifty years and nine missionaries have been sent from the congregation. Twenty-two young people have gone from the church into the Lord's work at home. With the church in Cincinnati, Ohio, Bethel Church is helping to establish a new work in Richmond, Ind.

Rev. H. E. Nelson Moves to Florida

Rev. H. E. Nelson, former Home Secretary of the Society, has moved to Florida, and is continuing his ministry of evangelism and Bible teaching. He has some open dates for the summer and fall of 1962. His new address is 1104 Catalpa Lane, Orlando, Fla.

Prophetic and Revival Meetings

Muncie, Ind. Rev. F. Bertram Miller, of Beulah Beach, Ohio, held ten days of prophetic meetings in the Alliance church. Studies were given both afternoons and evenings. Rev. John Nevius, pastor, reports that some were converted.

Rev. and Mrs. Royce F. Rexilius and children, Viet Nam



Pontiac, Mich. Evangelistic meetings were held by Dr. Glenn V. Tingley November 27 through December 11. Attendance was better than for any one-week meeting in recent years. Twenty-two boys accepted Christ when Dr. Tingley spoke to the Christian Service Brigade. On the closing Sunday four men were converted. Special music was under the direction of Rev. B. W. Lanpher, director of Christian education, and Mr. John Hazlett directed the choir each night. Rev. G. J. Bersche is pastor.

Genoa, Ohio. A number of young people were saved during meetings with Rev. Frank Bertram Miller, reports the pastor, Rev. Mark N. Royce.

Remodeled Church Dedicated in Ohio

On Sunday, November 20, over three hundred members and friends joined with the pastor of Grace Gospel Church of The Christian and Missionary Alliance, Ravenna, Ohio, in the dedication of their newly remodeled church building. Rev. David N. Clark, superintendent of the Central District, was the speaker.

In the dedicatory service the pastor, Rev. M. W. Radcliffe, related the working of God which made it possible to have an almost completely new building for a total cost of about \$21,000. Much of the work was done by the church people. The church seats 360 people and has thirteen classrooms to accommodate the growing Sunday school. The contractor, Mr. Albert Riggenbach, and the architect, Mr. Raymond Stueber, participated in the service of dedication, as well as Mr. Charles Hagen, chairman of the board of trustees; Rev. Robert Turner, a former pastor, and Mrs. C. S. Hallberg, widow of the founder of the church. Mr. Radcliffe, who came to Ravenna from Longview, Tex., has been pastor for the past eighteen months.

Dean of Students CAP Chaplain

Rev. Harold M. Best, dean of students at Simpson Bible College, San Francisco, Calif., has been elected vice-president of Golden Gate Chapter of the National Military Chaplains in San Francisco. Chaplain Best was promoted to the rank of lieutenant-colonel in Civil Air Patrol. He serves as chaplain for the California Wing headquarters of this volunteer rescue organization in San Francisco.

Ashby Lane Church After a Year

One year ago this past October the Ashby Lane Alliance Church in suburban Louisville, Ky., was formally organized. The church is a mission of the Louisville Gospel Tabernacle and at the time of organization had been meeting for one year.

In December Ashby Lane held its annual business meeting and heard reports of its first year as an organized church. Received for missions during the year: \$7,163.65. Received for the church budget: \$9,205.40. In addition

*The remodeled church
in Ravenna, Ohio,
which was recently
dedicated*



to these monies over \$2,000 was received as special gifts for the church (a Hammond organ included).

The church has been carrying a second mortgage of \$3,000. During November and December, with the help of one gift of \$1,000 and another of \$600, plus several smaller gifts, the remaining \$2,600 of the second mortgage was wiped out. This sum is not included in the financial report above.

The church is happy to report a gracious visitation of the Spirit during a recent meeting with Rev. Berman G. Smith. Several young people were saved, and at the closing service eighteen teen-agers indicated that they were open to the Lord's call for service.

During the month of November the Sunday school attendance averaged just over 127 persons. A very active women's missionary prayer band reports a missionary pledge of \$300 and an attendance as high as fifteen. Rev. Roland E. Coffey is pastor.

Educators Named in West Coast "Who's Who"

President Paul S. Allen and Vice-president Herman H. Hazlett, of Simpson Bible College, San Francisco, Calif., have been honored by having their names included in the seventh edition (1960) of *Who's Who in the West*. This biennial biographical dictionary, published by A. N. Marquis of Chicago, lists the names of many educators, clergymen, scientists, physicians and lawyers residing in the fifteen Pacific coastal and western states.

C. & M. A. President in Latin America

At the request of the Foreign Department Dr. Nathan Bailey, C. & M. A. President, is visiting some of our fields in Latin America. He left New York on December 30 for Chile, where he was to address the missionary and the national church conferences. He will also go to Argentina, and on his return will visit some of our work in Peru.

Used Literature Desired

Our Mission in the Philippines can use 1960 copies of THE ALLIANCE WITNESS, Sunday school material and flannelgraph, as well as books of good Christian content.

The books may be sent in packages not exceeding 6 pounds 9 ounces, or

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Rev. W. D. Shelton, Union Avenue, Cleveland, Ohio.

Conrad Heidel, Wooster, Ohio.
Raymond Pettit, Dunfee, Ind.
Mrs. Edgar W. Miller, Evangelist, Southeastern District.

David Frank Henderson, Assistant Pastor, Minneola, Fla.

Fred K. Moore, Quinney, Wisc.
Arnold L. Woodring, Madison, Wisc.
Thomas Sawyer, Assistant Pastor, Rancho Cordova, Calif.

Rev. James Seibert, Pomona, Calif.
Milford Dolby, Mina Corners, N. Y.
Rev. Donald E. Merrill, Marshfield, Wisc.

Paul Redford, Fort Totten Indian Station, N. Dak.

Rev. Harold L. Erickson, Savage, Mont.

Rev. George DeMaris, Sacramento, Calif.

Rev. Wendell Price, Jefferson Park Bible Church, Chicago, Ill.

Rev. Robert Veitch, Cochranton, Pa.
Rev. Carl Hughes, West Brownsville, Pa.



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Sunday

COLOSSIANS 3:1-17 (verse 1a).

The water spider makes its home beneath the surface of the pool, but no drop of water ever touches its soft and downy coat. From the upper world it takes down with it a globule of air, and anchors it under the water—a bubble of buoyant air which displaces the water. In its center the spider makes its nest, living beneath the waves but breathing the air of the upper world. So can we be shut in by God's Holy Spirit, like an encompassing world of light and life, beneath the dark waves of the world and sin.—A. B. SIMPSON.

Monday

JOHN 8:20-32 (verse 32).

Truth is . . . *many-sided*, like a well-cut crystal. In a more general sense, however, it is truly *double*; with a heavenly and an earthly, a divine and a human side or aspect. . . . The heavenward and the earthward aspect of truth must be carefully distinguished; the one fitting into the other; the one the counterpart of the other. God is absolute Sovereign; this is one side. Man has volition of his own and is not a machine or a stone; that is the other.—HORATIUS BONAR.

Tuesday

MATTHEW 5:14-22 (verse 14).

You may never be a John Wesley, but you do have an influence—an influence that will count either for good or for evil, for the right or for the wrong, for the true or the false, for God or for the devil, for holiness or for sin, for separation or for worldliness, for keeping the standard high or for lowering it. . . . You live with other people, you work with other people, and you are constantly meeting others. Every person with whom you come in contact influences you, and you influence them.—GOSPEL BANNER.

Wednesday

PSALM 46 (verse 7).

*God's help is always sure;
His methods seldom guessed;
Delay will make our pleasure pure,
Surprise will give it zest.
His wisdom is sublime;
His heart profoundly kind;
God never is before His time,
And never is behind.*

—ANONYMOUS.

Thursday

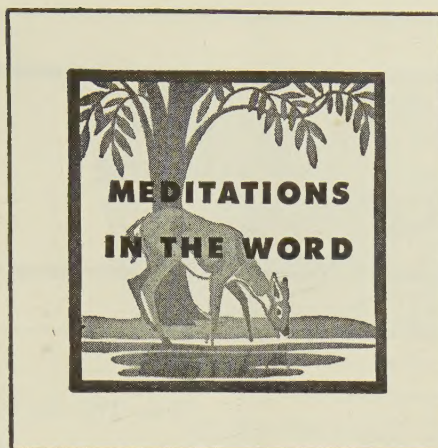
JOHN 15:1-14 (verse 14).

There is something very sweet in the thought that we may be Christ's friends, and that He opens all His heart to us. . . . This means that if we are Christ's friends He takes us into the closest intimacy. Not many of us realize all that is possible in the way of companionship with Christ. If we are on terms of unhindered friendship with Him we can indeed talk with Him freely, intimately, as friend with friend.—J. R. MILLER.

Friday

JEREMIAH 23:9-15 (verse 14).

One of the accusations against the prophets



Edited by EDITH M. BEYERLE

of Jerusalem was the fact that instead of teaching the people to live lives of separation from sin and unto God, they did just the opposite: they strengthened them in their ungodliness. How did they do it? By setting the wrong example. They themselves had crossed over to the wrong side of the line of demarcation between sin and righteousness, and the people followed them. It is one thing to preach separation but quite another to live it. If preachers want an "other-worldly-minded" flock they must be "other-worldly-minded" themselves.—PAMEL.

Saturday

JAMES 5:7-12 (verse 10).

Every true life is the story of achievement in suffering, in bearing up. It is the glory of every such life that it meets its obligations sturdily, bears its burdens with steady gains in poise and deep serenity of soul, and makes no compromise with the thing that is hard to do or bear. . . . When disappointment comes, when the cherished hope fades, it is then, too, that we need to read suffering aright.—PHILIP E. HOWARD.

Sunday

LUKE 3:2-17 (verse 8).

John demanded not merely repentance, but restitution, righteousness and a life bringing forth fruits of repentance. The need today in the church of Christ is a revival of conscience and righteousness. This would impress an unbelieving world a good deal more than our learned answers to higher criticism. . . . This is the gospel our conscienceless age needs, and this is the . . . practical righteousness that will make people want the fullness of Christ and lead the world to believe in Christ and His people.—A. B. SIMPSON.

Monday

2 CORINTHIANS 12:1-10 (verse 9a).

Paul's thorn was not pleasant to him. He prayed to be rid of it. But when he found it had come to stay, he made friends with it swiftly. It was no longer how to dismiss, but how to entertain. He stopped groaning and began glorying. It was clear to him that it was God's will, and that meant new opportunity, new victory, new likeness to Christ. What God means is always too

good to be lost and is worth all it costs to learn. Let us learn as swiftly as we may. Time is short.—MALTBIE D. BABCOCK.

Tuesday

ISAIAH 60:9-22 (verse 13b).

The "place of (God's) feet" is the place where the step is elastic, springy. Where thou treadest lightly time treads lightly too. If God be in thy heart thy heart will keep young. If thy heart be young thou shalt never be unfit to live. . . . Take God on thy route and thou shalt banish wrinkles from thy brow. Gethsemane itself shall not age thee if thou tread by the side of Jesus. For it is not the place of thy travel that makes thee weary—it is the heaviness of thy step.—GEORGE MATHESSON.

Wednesday

ACTS 12:20-25 (verse 23).

*Remember Herod! Seek not fame on earth
If words of thine illumine life's dusty
ways!*

*The God-breathed Truth alone has quick-
ning worth:*

And His is all the glory, His the praise!
—ADELAIDE POLLARD.

Thursday

HEBREWS 12:3-15 (verse 14).

There is no defense so sure against the wiles of the devil as holiness. . . . In ancient times the metal used for the breast-plate was usually highly polished so as to reflect the sun and thus dazzle the eyes and strike terror to the heart of an enemy. The holy life of the sanctified Christian should so reflect the Sun of Righteousness as to terrify the evil one and all the hosts of sin.—SELECTED.

Friday

PSALM 106:9-22 (verses 12, 13).

Faith based upon sight alone is doomed to be short-lived. These Israelites believed God when they saw His judgments upon Egypt. They even sang His praises. But, alas, as soon as the wonder of it all had ceased they "forgot" all about their Deliverer and faced the future in their own, not God's, counsel. They could no longer see evidence that God was with them. Hence their faulty memory! One never knows his own heart until God puts him to the test. "Blessed are they that have not seen, and yet have believed."—PAMEL.

Saturday

PROVERBS 4:1-13 (verse 7).

Wisdom is the compass by which man is to steer across the trackless wastes of life. Without it he is a derelict vessel, the sport of winds and waves. A man must be prudent in such a world as this or he will find no good but be betrayed into unnumbered ills. The pilgrim will sorely wound his feet among the briars of the woods of life if he pick not his steps with the utmost caution. He who is in a wilderness infested with robber bands must handle matters wisely if he would journey safely.—CHARLES H. SPURGEON.

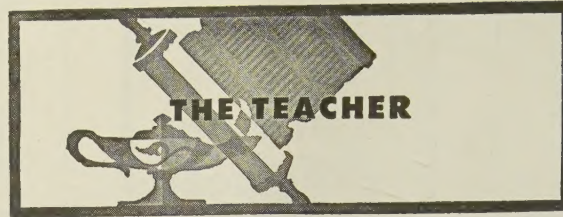
Pray for the ministry of THE ALLIANCE
WITNESS.

January 15, 1961

LESSON TEXT—
John 3:1-7, 12-21

GOLDEN TEXT—
John 3:17

DEVOTIONAL READING—
Luke 19:1-10



By Harold J. Sutton

January 22, 1961

LESSON TEXT—
John 4:21-30, 39-42

GOLDEN TEXT—
John 4:42

DEVOTIONAL READING—
John 1:43-51

Why Christ Came

No one can know for sure what Nicodemus was about to say after verse 2, but it is certain that Jesus knew. Nicodemus was promptly headed off with the most startling words he had ever heard.

I. THE FIGURE EMPLOYED (John 3:3-5).

"Born again"! There awaited this Pharisee-ruler a spiritual transformation so complete and far-reaching that its only analogy was that of birth. No instruction or culture or training could attain it. No natural sense could apprehend or comprehend it. Here was a new, fresh birth into a life no emotion of which Nicodemus had ever felt and no function of which he had ever experienced.

II. MAN'S STATE BY NATURE (John 3:6).

"That which is born of the flesh is flesh." While neither Adam nor the Fall is mentioned, both are assumed. (1) *Innate*. "Born." Psalm 51:5 describes sin as a birthmark that carries a universal taint. (2) *Hereditary*. "Of the flesh . . . flesh." The Adam-image is the hereditary bias of man's nature. (3) *Universal*. There are no exceptions. "Death passed upon [through] all men" (Rom. 5:12). (4) *Total*. It is nothing but flesh. It may possess the veneer of culture, polish and refinement—still it is flesh. By total depravity is meant that there is no part of the unrenewed that is untainted by the Fall. The seed of evil is in the soil of the heart and the inclination is to evil.

III. MAN BROUGHT FROM NATURE TO GRACE (John 3:7).

This life is (1) *new*. Man is "born again" (v. 3). Godliness begins in life. All life comes by birth. The bell that is cracked is not repaired with hoops lest the crack become larger; it is recast and comes forth remade. The new life forms the basis of the new nature. (2) *Heavenly*. "Born from above" (margin). The new life is heavenly in origin and nature. The life from "above" has heavenly longings and is dominated by the spiritual. (3) *Divine*. It is "born . . . of the Spirit" (v. 5). This life is identical with the life of God. It is not likeness; it is sameness; it is supernatural.

IV. MAN IN A STATE OF GRACE (John 3:6).

"That which is born of the Spirit is spirit." (1) *Capable of understanding*. "Enter into the kingdom of God" (v. 5). Here is a spiritual fitness so necessary to the experiencing of spiritual realities. (2) *Enters the kingdom*. "The kingdom of God" (v. 5). The Christian goes against the world current and retains his kingdom status by maintaining a principle. (3) *Keen enjoyment*. "See the kingdom of God" (v. 3). "See" means to relish. Kingdom privileges and duties give keen enjoyment to the new man. The doer "shall be blessed in his deed" (James 1:25), not *after* but *in* it.

V. MAN WANTING IN GRACE (John 3:17-21).

Unbelief condemns the unbelieving. Disobedience carries the element of willfulness. Believing alters conduct and reshapes practice. This the unbelieving reject. Men who love darkness shun the light. No man is lost at the last because he is a sinner. He is lost because, coming face to face with a way out of his sin, he would rather be damned than avail himself of the remedy. But the doers of truth welcome it and are approved of God (vv. 20, 21).

"Can This Be the Christ?"

In worship we ascribe worth. It is an expression of feeling and an exalted conception of the Being towards whom the feeling is entertained.

I. A WAYSIDE VISITATION (John 4:21-24).

As the Master waited He witnessed. (1) *The Sovereign*. "God is a Spirit" (v. 24). He is free from all limitations of time and space. Since God is everywhere, worship is possible anywhere. (2) *The subjects*. "True worshippers" (v. 23). Actually, the redeemed body of the believer is the true temple of God. (3) *The Spirit*. "True worshippers . . . worship the Father in spirit" (v. 23). The conception is formed in truth; the expression is made in spirit. Real correspondence between God and the worshiper is evident from the statement that "the Father seeketh such."

II. A WAYSIDE VOICE (John 4:7-24).

See the (1) *supernatural*. "The gift of God" (v. 10). God has a "gift." That "gift" is "living water" and may be had for the taking. (2) *Satisfaction*. Verse 13 indicates water from earthly wells satisfies for the time, but the thirst comes back. Write it on every man-made well of earth: "Thirst again!" Not so with the water that has its rise in God. Here thirst is slaked and one is reborn. (3) *Submission*. "Go, call thy husband" (v. 16). One thing is clear: every unholy thing must go. But a smoke screen was raised. Where worship? Here or there? Mark the Master's skill. He speaks of (4) *spiritual worship*. "True worshippers shall worship . . . in spirit and in truth." Will you now worship thus? This worship finds acceptance with God and is possible any time, anywhere.

III. A WAYSIDE VISION (John 4:35-38).

The disciples had returned but Christ did not eat. Spiritual labor had answered to physical sustenance. (1) *Blindness*. "Say not . . . four months, and then . . ." (v. 35). The promise of future industry cannot excuse present idleness. We are sure only of the now. (2) *Cultivation*. "Lift up . . . look" (v. 35). Two things are necessary to perceptive spiritual vision: (a) *Imagination*. Think of your lot had you never heard that Christ had come. (b) *Information*. Do you know there are ten thousand towns and villages in our land where no religious services are ever held, and twice as many where no minister lives? That hundreds of churches are closed across the land? (3) *Vision*. "Fields . . . white already to harvest" (v. 35). Harvest is now; reaping time is here. And harvest is wherever *here* is. (a) The work. "Gathereth fruit unto life eternal" (v. 36). (b) The workers. "He that soweth and he that reapeth" (v. 36). (c) The wages. "He . . . receiveth wages" (v. 36).

IV. A WAYSIDE VICTORY (John 4:39-42).

The Samaritan woman had witnessed well. (1) *They heard*, and they believed on Him "for the saying of the woman" (v. 39). "Faith cometh by hearing." We are to make men hear. (2) *They received*. "They besought him that he would tarry with them: and he abode there" (v. 40). (3) *They experienced*. "Now we believe . . . and know that this is . . . the Christ, the Saviour of the world" (v. 42). Here is the ultimate in confession and worship. Beyond this none can go.

INDIA CONFERENCE

(Continued from page 11)

Messianic psalms delivered by Mr. Bronell Greer, of the Church of the Nazarene Mission. We had a new appreciation of the majesty of the Lord our God as portrayed in these passages. It was a joy during conference to see five of our missionary children follow the Lord in baptism.

After seventy years of mission work in this land we can report only 1,400 church members. We greatly missed our brother Lauren Carner at conference this year and were keenly aware of our dwindling missionary force through ill health, retirements and death. In the past eight years we have had only one replacement.

The church is endeavoring to carry on the work and yet because of her efforts to be self-supporting she has not the personnel or funds to evangelize fully the three million people which are our responsibility on the Marathi field.

We have been encouraged with our lay leaders school, being held for the second year. One young man who had just finished his course asked permission to accompany a missionary on a tour. The villagers were impressed with the fact that here was a man, not on Mission salary, who was sincerely doing the Lord's work because of his zeal and love for the Lord and His Word.

Last year one missionary couple was appointed to study the language of the nearby tribal areas among whom no missionary work is being done. Until recently these people have been nomadic, notorious road agents and kidnapers. But now they have settled down to cattle-raising and farming. This is the first time in the history of the Alliance it has been possible to reach them with an effective Christian witness. One Indian evangelist has been appointed to this work.—MRS. A. B. SHAW and MRS. E. H. LEWELLEN.



When I look to my guiltiness I see that my salvation is one of our Saviour's greatest miracles, either in heaven or earth; I am sure I may defy any man to show me a greater wonder.—SAMUEL RUTHERFORD.

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THE MK IN YOUR CHURCH

(Continued from page 7)

MK himself and the mission board. Since the MK is most familiar with the language, government, needs and mission policy of the field on which he grew up he often feels a strong attraction toward that field. But a Spirit-inspired missionary call depends on more than just strong interest in the country.

Among other things the board takes into consideration when appointing a second-generation missionary is the number of relatives the candidate has on the same field. As a rule mission boards consider concentrations of members from the same family unwise.

Should MKs be expected to follow in their parents' footsteps?

No. The call to the mission field is not hereditary. I cringe whenever I hear some well-meaning person say

to an MK, "Wouldn't it be wonderful if you became a missionary just like your parents?" Instead of being wonderful, it might be tragic for the MK who, having been urged in this way time and again, decides on only this basis that he or she must belong on the mission field. To say that just because a person has grown up on the mission field he will make a good missionary is as wrong as saying just because a person has grown up in a Christian home he will make a good Christian.

This glimpse of an MK's special problems is not intended to make you an expert in analyzing the ones who attend your church. If it stirs you to renewed prayer on their behalf it will have accomplished its purpose. Your own life of spiritual victory and glad devotion to the Lord will have a pronounced effect that no MK will forget. ♦ ♦ ♦

*The Alliance Church
Vega Baja, Puerto Rico*



Alliance Churches in Puerto Rico

SINCE 1955 the churches in Puerto Rico have been considered a part of the home organization of The Christian and Missionary Alliance. The relationship is comparable to that of churches on the North American mainland. In the true spirit of all churches that compose this Society, the island churches are missionary. Last September they achieved an important goal: each church held a missionary convention and the people are contributing joyfully to the world-wide ministries of The Christian and Missionary Alliance.

Until recently Rev. and Mrs. E. A. Prentice, missionaries retired from active service in South America, served as Home Department representatives in Puerto Rico. Now one of the pastors is acting superintendent. The administration is in the hands of the Puerto Rican church under the direction of the Home Department and the officers are in direct communication with the Home Secretary.

Here is how the church in Puerto Rico looks:

- 14 churches with a membership of 805
- 17 outstations
- 13 Sunday schools with an enrollment of 1,360
- 6 branch Sunday schools with an enrollment of 399
- 13 pastors, seven of whom are ordained

Puerto Rico is 3,435 square miles in area. Per square mile the population averages 670 persons. (Continental United States has an average of 58 persons per square mile.)

The ministry of the Alliance in Puerto Rico began in 1900. In that year a priest, formerly of the province of Barceloneta but who had been converted in Venezuela under The Christian and Missionary Alliance, began services in his own house in Barceloneta. With characteristic aggressiveness the Puerto Rican Christians have built modest places of worship to accommodate their growing congregations. Their vision, and ours, calls for reaching the many cities with populations of 2,500 to 25,000 which circle the island. Prayer is the secret of advance.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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